

sician or a consummate diplomist, and still know nothing of the underlying principles of pedagogy either as a science or an art. Hence, when we want teachers we should consider only the materials (and all the elements too) that go to make up the true teacher, and not only ask for the "good" as considered separately from the other qualities, but insist on enough of other essential characteristics to complete a "good teacher," as well.

As to the number of members that should compose a Faculty, that depends.—But, enough properly qualified to consummate successfully the curriculum, will serve for a correct answer.

To enter into details relative to courses of study, and discuss the merits of a Faculty would be too unnecessarily prolong an already too lengthy article.

To recapitulate or rather to give a resume of the motives of this article, they may be briefly stated, thusly.—

1. We need a college and that to on a strictly collegiate basis.

2. It should be our aim to train men and women in such a way that they may be ornaments to society in the way of usefulness, instead of gorgeous displays of vanity, and those who go forth from its walls may be imbued with a spirit of usefulness to the church regardless of their vocation and thus give "honor to whom honor is due."

3. That through vanity we do not undertake work that we know we can not accomplish and in our announcement deceive, or even intimate that we will undertake to do work that we can not consummate.

4. That the school we undertake to maintain shall be just as represented, precisely—thereby—rendering it honorable.

5. That in the selections of a Faculty we choose such persons, only, as are fully qualified mentally and spiritually; and devoid of earthly pomp, and strictly conscientious and scrupulous in regard to Christianity in its truest sense, not fearing persecution for Christ's sake, but willing to sacrifice, for the great cause of Christ and the good of our fellow-men.

6. To realize that the merits of an institution are not dependent upon a broad college campus of exquisite verd-

ure, geometrically abounding with groves of elms and maples, vines and flowers, or mural inclosures of bricks and mortar, polished stones and cement, remembering that Plato taught in the "Grove of Academus," and Zeno the Stoic in the "Variegated Porch" at Athens. These men lived from four hundred to three hundred years before Christ, and were abundantly able to promulgate some precious truths that have outlived nearly thirty centuries though declaimed in "*Grove and Porch.*"

7. That our chief aim be to honor God through Christ, our great federal representative head.

8. That we allow no sectarian or denominational prejudices to bias our work and thus thwart, or entirely cut short our efforts for good.

9. That we labor jointly for the promotion of good, the dissemination of knowledge and wisdom, and seek to over-throw and banish ignorance, and superstition from our land.

After reading this article, no one can be more painfully aware of its obtruseness and lack of systemization, than I am. My only plea is that I am sick therefore unable to concentrate thought, however, I trust that it may call forth many criticisms that we may arrive at some of the different phases of the much neglected subjects of Schools.

Washington College, Tenn., Jan. 5th, 1894.

INOCESSANT TOIL.

The Lord commands men to labor. He also commands them to rest. Many will not labor, and some will not rest. Both do wrong. Moses gave the Israelites fifty-two vacations in a year, of a day each, and then three other longer vacations to go up to Jerusalem to the feasts. Then every seventh year was a vacation year. Men think Moses did not know, but if they disregard his instructions they have to plan for vacations or die. Says a sensible writer:

"The folly of constant, unceasing work is never comprehended nor realized until serious damage to health brings the toiler to a standstill. Then, *when too late*, he begins to rest. No man, woman or child, no matter how strong, how well fitted mentally and physically to withstand and combat fatigue, should go on and on and crowd into each day the labor of two days. Take the average business man, how often does he treat himself to a vacation? Follow him up—at forty-five or fifty years of age he is

old and broken down, or worse maybe, an inmate of an asylum for the insane, suffering from a malady known as paresis—a self-caused disease wholly preventable. The late brilliant Dr. Golding Bird, of London, furnishes a noble example of the folly of over-work. He fully realized his mistake, and said to a professional friend one day: 'You see me at a little over forty, in full practice, making my several thousand per annum. But I am to-day a wreck. I have a fatal disease of the heart, the result of anxiety and hard work. I cannot live many months, and my parting advise to you is this: Never mind at what loss, take your annual six weeks' holiday.. It may delay your success, but it will insure its development. Otherwise you may find yourself at my age a prosperous practitioner, but a dying old man. Any worker may profitably take to heart this eminent doctor's advice.'"

The man who will conform in substance to Moses' law need not fret about further vacations—he will be all right—but the man who is wiser than his Maker must have vacations or he will soon be a wreck.—*The Safe-guard.*

THE TOWER OF BABEL.

It has been discovered that Nebuchadnezzar reared his temple of Belus on the foundations of the original tower of Babel. An inscription on a cylinder has brought this to light; and the inscription declares that the old tower, on the foundation of which the temple of Belus was built, was begun forty-two generations before the time of Nebuchadnezzar—that is, reckoning between thirty-five and forty years to a generation, as was commonly done, about 1,600 years before—a date that carries us back to the years when men were scattered over the face of the earth by the confusion of tongues.

But we shall give the inscription in full. If was deciphered and translated by, Oppert, a man of great learning, sent out by the French government in 1857. It is Nebuchadnezzar's own composition, apparently:

"The temple of the seven lights of the earth—the planets—the ancient monument of Borsippa was built by an ancient king; since then are reckoned forty-two generations. But he did not reach the summit of it. Men had left it since the days of the flood, which confused their language. Earthquake and thunder had shattered the bricks and thrown down the tiles of the roof. The bricks of the walls were cast down and formed heaps. The great god Merodach has put it into my heart to build it again. I have not altered the place nor disturbed the foundation. In the month of Salvation, on the auspicious day, I pierced the unburned bricks of the walls, and the bricks of the casings with arches. I inscribed the glory of my name on the frieze of the arches."

Is not the discovery of this cylinder, under the rubbish of Babylon, like the raising up of a witness from the dead to attest the truth of the ancient history of the tower of Babel?—*Episcopal Recorder.*